

# St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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(For ST. ANTHONY'S MESSENGER.)

*"It is Consummated."*

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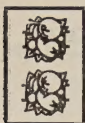
*I see my Savior on the Cross,—  
His bleeding Hands, His thornpierced Head,—  
His wounded Feet, His riven Side,—  
And, for my sake, His Blood was shed.  
Ah! Bitter thought that comes to me,—  
That I the cause of this should be!*

*Ah! Yes; it was my soul to save  
From death, and hell, and Satan's snare,  
That He, my King and Savior, gave  
His precious Life, in grand repair,—  
This thought shall e'er with me abide,—  
For me, my Lord and Master died!*

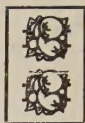
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*My loving Savior, pardon me,  
That I one hour should e'er forget  
Thy Sacrifice; and may it be  
That I of Thee be worthy yet;  
And give me as a glorious claim  
The right to magnify Thy Name!*

*Amadeus, O. S. F.*



## The Tertiaries' Corner.



(For ST. ANTHONY'S MESSENGER.)

### St. Elizabeth of Hungary,

Patroness of the Third Order of St. Francis.

(Interesting Notices selected by F. McG.)

#### IV. ELIZABETH'S MARRIAGE.



AS the lily among thorns," says a contemporary writer, "the innocent Elizabeth budded and bloomed in the midst of bitterness and spread all around her the sweet and fragrant perfume of patience and humility." She was sorely tried in the furnace of sorrow. Ill feeling begot hatred; and when the young princess reached a marriageable age there was a general explosion of persecutions and insults against her throughout the whole court of Thuringia. The Landgrave's relatives, his counsellors and principal vassals, all opposed the marriage of Elizabeth to Louis. They demanded that she be sent back to her father and restore her troth-pledge. The intimate companions of Louis seized every opportunity of inducing him to give up Elizabeth, who was too timid and reserved for a queen. His mother, Sophia, used every means in her power to have her take the veil in some convent. Agnes treated her with contempt and ridicule, reminding her at every turn that she was more fitted for a servant than a queen, and that her brother Louis would never dream of marrying a person of her disposition. Elizabeth deeply felt this rudeness and coldness of her daily companions, and fully realized her unhappy position. Still a child, without help, without friends, without a father's or mother's protection, away from home, among strangers in a strange land, who hated God and her, she learned to forgo earthly consolation and have recourse to Him whose protecting hand is always over the innocent and down-trodden. Tears of sorrow as well as tears of resignation were her daily prayer at the foot of the Cross, and the God of mercies "turned her mourning into joy and comforted her."

Alone in the midst of his court young Duke Louis was not prejudiced against her; he remained faithful to her whom from his childhood he had regarded as his bride. His love for her daily increased, and though regard for his mother probably kept him from publicly showing his affection for Elizabeth, his heart was always with her. Neither the sarcasms of his mother nor the counsels of his false friends could lessen his love and tender interest in his "dear sister." He would frequently



seek out Elizabeth in her loneliness, and by kind and consoling words endeavor to heal the wounds others had inflicted on this young soul.

Whenever Louis went on distant hunting parties, or when he passed through trading cities, he would purchase some article, rare and precious, for her; never did he return empty-handed. He used to bring either a rosary of coral, a little crucifix, a pious picture, a knife, a purse, gloves, brooches, golden chains, or pins or something that he thought would please her. At his return Elizabeth would joyously salute him, whilst he would tenderly embrace her and present her with these love-gifts as a sign of his remembrance of her during his absence. Now, on one occasion, circumstances so shaped his trip that he did not find the needed opportunity of purchasing a memento for his betrothed. Elizabeth, made distrustful by continuous persecution and injustice, felt this forgetfulness very keenly. Her enemies, too, had noticed it and boasted of it as a sign of Louis' changed feelings. Lord Walter of Varila, who had brought her from Hungary, was one of the few friends who still clung to Elizabeth, and to him she poured out her grief-stricken heart. This good friend promised to speak to Louis of his seeming neglect and the grief it had brought to his bride. An opportunity was soon at hand, for Louis took him on a hunting party in the neighborhood of Wartburg. While leisurely reclining on the grass in the shade of a forest, whence could be seen the Inselsberg, the highest mountain in Thuringia, Lord Walter said to Louis: "Will you be pleased, my Lord, to answer a question I am going to put to you?" The good prince replied: "Speak confidently and I will tell thee all thou wouldst know." "Then," said Walter, "what are you going to do with my lady Elizabeth, whom I brought to you? Will you take her for your wife, or will you break your troth-pledge and send her back to her father?" Instantly Louis arose, and stretching forth his hand towards Inselsberg, he said: "Dost thou see that mountain before us? Well, if it were of pure gold from its base to its summit, and that all should be given to me on condition of sending away my Elizabeth, I would never do it. Let them think and say of her what they please; I say this—that I love her, and love nothing better in this world; I will have my Elizabeth; she is dearer to me for her virtue and piety than all the kingdoms and riches of the earth." "I beg of you, my Lord," said Walter, "to let me repeat to her these words." "Tell them to her," said Louis, "and tell her also that I will never listen to those who counsel me against her; and give her this as a new pledge of my faith"—so saying, he took from his alms-purse a little double-cased mirror, set in silver, within which was a picture of our crucified Lord. Walter hastened to deliver his gladsome message and Elizabeth was deeply impressed with the manly faithfulness of her "dearest brother."

But the time was soon to come when Louis could keep his word as a

Christian and a prince, and Elizabeth was to be rewarded for her patience and consoled for her trials. On his return from a campaign against Sigfried, Archbishop of Mainz, Louis announced his intention of marrying Elizabeth and imposed silence on all who were inclined to oppose him. No one dared to combat so decided a will; the cunning of man was henceforth powerless in striving any longer to separate two souls that God in his eternal councils had united.

It was in 1220 that the marriage was celebrated with great pomp at the castle of Wartburg. All the counts of Hesse and Thuringia and a vast number of knights and squires were invited to the wedding-feast, and all were lodged at the Duke's expense in the town of Eisenach. By common consent the knights resigned the honor of leading the bride to the church to Count Reinhard of Muehlberg and Lord Walter of Varila, who had sought her nine years before in Hungary, and who now, as it were, placed the seal on the result of their embassy. Elizabeth was also accompanied by all the princely ladies and maidens of the country. The chroniclers do not speak of the sentiments of the counts and their ladies in the hour of triumph of her whose life they had embittered by their unchristian conduct; but they recount the grand music of the Mass, the luxury of the banquets, the joyousness of the dances, the splendor of the minstrels' tournament which lasted three days.

The young spouses now belonged to each other: Louis was twenty years old, Elizabeth but thirteen. Their youthful love was guided by holy faith and God's angels dwelt continually with them.

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### **General Absolution and Papal Blessing for Members of the Third Order.**

The official *Acta Apostolicae Sedis* of January 16, 1911 (page 22), publishes the DECREE of December 15, 1910, by which the Holy Father Pius X. granted the following indult:

"In future *every priest*, authorized to hear confession, may impart the GENERAL ABSOLUTION and the PAPAL BLESSING to the members of the Third Order (those living in communities not excepted), when they have come together for this purpose, and the Director, FOR ANY REASON WHATSOEVER, is absent."

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—"He came unto His own, and His own received Him not." He pressed upon them the gifts of love, but they rejected them; yet Christ never failed in His loving, never grew impatient, never wearied in His offers of blessing, never withdrew His gracious gifts, He stood with His hands outstretched towards His own until they nailed those hands back on the Cross, and even then He let drop out of them, from their very wounds, the gift of redemption for the world.



(FOR ST. ANTHONY'S MESSENGER.)

## The Resurrection of Christ.



HE faithful, who are fond readers of the Bible, are not unfrequently puzzled, when they compare the narratives of the same events which are given by the different Evangelists. The present little article is intended to give our MESSENGER readers a succinct account of the events which followed upon our Savior's Resurrection, in the words (as far as may be) of the Gospel record.

"At the end of the Sabbath (Saturday), when it began to dawn towards the first day (Sunday) of the week, came Mary Magdalen, and the other Mary (the wife of Cleophas and sister of the Blessed Virgin), to see the Sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And his countenance was like lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men." (Mat. xxviii., 1-4.) "Some of the guards came into the city, and told the chief priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying: 'Say you, His disciples came by night, and stole Him away when we were asleep? And if the governor shall hear of these things, we will persuade him, and secure you.' So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day." (Mat. xxviii., 11-15.)

St. Mark takes up the same narrative: "And when the Sabbath was passed, Mary Magdalen, and Mary the Mother of James (the wife of Cleophas), and Salome, bought sweet spices, that coming, they might anoint Jesus." (xvi., 1.) That is, as St. Luke says (xxiii., 56), on Friday, "the Parasceve," after the holy women had seen where Jesus was buried, "returning, they prepared spices and ointments; and on the Sabbath day (Saturday) they rested, according to the commandment. And on the first day of the week (Easter Sunday), very early in the morning," Salome and Mary of Cleophas went to get "the spices which they had prepared." (Luke xxiii., 56-24, 1.) But Magdalen, in the impatience of her loving heart, went straight, on before them, to the garden. Hence: "Mary Magdalen cometh early, *when it was yet dark*, unto the Sepulchre; and she saw the stone taken away from the Sepulchre. She ran, therefore, and cometh to Simon Peter, and to the other disciple (John) whom Jesus loved, and saith to them: They have taken away the Lord out of the Sepulchre, and we know not where they have laid Him. Peter therefore went out, and that other disciple, and

they came to the Sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the Sepulchre. (Compare St. Luke xxiv., 12.) And when he stooped down, he saw the linen cloths lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the Sepulchre, and saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapped up into one place. Then that other disciple also went in who came first to the Sepulchre: and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. (Compare Luke xxiv., 25-27.) The disciples therefore departed again and went home. But Mary stood at the Sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the Sepulchre, and she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord; and I know not where they have laid Him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? Whom seekest thou? She, thinking that it was the gardener ("now there was in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein . . . they laid Jesus." John xix., 41-42), saith to Him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith to her: Mary! She turning, saith to Him: Rabboni (which is to say, Master). Jesus saith to her: Do not touch Me, for I am not yet ascended to My Father. But go to My brethren, and say to them: I ascend to My God and your God. Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and these things He said to me." (John xx., 1-18.)

In the meanwhile, the other Mary and Salome, while it was yet "very early in the morning, came to the Sepulchre, bringing the spices which they had prepared." (Luke xxiv., 1.) "*The sun was now risen.*" (Mark, xvi., 2.) "And they said one to another: Who shall roll us back the stone from the door of the Sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the Sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrightened; you seek Jesus of Nazareth, who was crucified: He is risen, He is not here, behold the place where they laid Him." (Mat. xvi., 3-6).

They were yet in "the angel's chapel," a little anteroom to the tomb proper.

"And going in (the tomb), they found not the body of the Lord Jesus. And it came to pass, as they were astonished in their mind at



this, behold two men stood by them, in shining apparel. And as they were afraid, and bowed down their countenance towards the ground, they (the angels) said to them: Why seek you the living with the dead? He is not here, but is risen. Remember how He spoke unto you, when He was yet in Galilee, saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words." (Luke xxiv., 3-8.) "But go, tell His disciples and Peter that He goeth before you into Galilee; there you shall see Him, as He told you." (Mark xvi., 7.) "And they went out quickly from the Sepulchre with fear and great joy, running to tell the disciples. And behold Jesus met them, saying: All hail! But they came up and took hold of His feet, and adored Him. Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see Me." (Mat. xxviii., 8-10.) "And going . . . they told all these things to the eleven, and to all the rest. . . . And these words seemed to them as idle tales; and they did not believe them. But Peter rising up, . . . went away wondering in himself at that which was come to pass." (Luke xxiv., 9-12.)

It was probably while Peter was then alone, that Jesus appeared to him, as we are told by St. Luke xxiv., 34: "The Lord hath risen indeed, and hath appeared to Simon;" and by St. Paul, I. Cor. xv., 5: [Christ . . . rose again the third day], and was seen by Cephas, and after that by the eleven."

Before this apparition took place "behold, two of them (Cleophas and another disciple) went, the same day, to a town which was sixty furlongs (seven miles and a half) from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus Himself also drawing near, went with them. But their eyes were held, that they should not know Him. And He said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to Him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said: What things? And they said: 'Concerning Jesus of Nazareth, who was a Prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped, that it was He that should have redeemed Israel; and now besides all this, today is the third day since all these things were done. Yea and certain women also of our company affrightened us, who, before it was light, were at the Sepulchre, and not finding His body, came, saying, that they had also seen a vision of angels, who say that He is alive, and some of our people went to the

Sepulchre, and found it so as the women had said, but Him they found not.' Then He said to them: 'O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so enter into His glory?' And beginning at Moses . . . He expounded to them in all the Scriptures, the things that were concerning Him. And they drew nigh to the town, whither they were going; and He made as though He would go farther. But they constrained Him; saying: 'Stay with us, because it is towards evening, and the day is now far spent.' And He went with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and broke, and gave to them. And their eyes were opened, and they knew Him: and He vanished out of their sight.

"And they said one to another: 'Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures?'

"And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, saying: 'The Lord is risen indeed, and hath appeared to Simon.' And they told them what things were done in the way; and how they knew Him in the breaking of bread." (Luke xxiv., 13-35.)

"And when it was late that same day, the first of the week (Sunday), and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: 'Peace be to you.' (John xx., 19.) 'It is I, fear not.' But they being troubled and frightened, supposed they saw a spirit. And He said to them: 'Why are you troubled, and why do thoughts arise in your hearts? See my hands and feet, that it is I Myself; handle, and see: for a spirit hath not flesh and bones, as you see Me to have.' And when He had said this, He showed them His hands and feet." (Luke xxiv., 36-40.) "And He showed them His side. The disciples therefore were glad, when they saw the Lord." (John xx., 20.) "But while they yet believed not, and wondered for joy, He said: 'Have you here any thing to eat?' And they offered Him a piece of a broiled fish, and a honeycomb. And when He had eaten before them, taking the remains, He gave to them." (Luke xxiv., 41-43.) "And he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again." (Mark xvi., 14.) "And He said to them: 'These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me.' Then He opened their understanding, that they might understand the Scriptures. And He said to them: 'Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead, the third day; and that penance and redemption of sins should be preached in His Name, unto



all nations, beginning at Jerusalem. And you are witnesses of these things.'” (Luke xxiv., 44-48.) “He said therefore to them again: ‘Peace be to you. As the Father hath sent Me, I also send you.’ When He had said this, He breathed on them; and He said to them: ‘Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.’” (John xx., 21-23.)

(TO BE CONTINUED.)

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## **A Martyr of Crow Creek, Illinois.**

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SAINTLY Franciscan, cruelly killed by the red men, into whose haunts he had penetrated when three score and ten—the soil of Marshall county watered with the blood of one of the many martyr priests in America—how few of our Illinois readers are aware of this page in the primitive history of their state! How few of the voyagers up the sluggish though beautiful Illinois river, who pause to recall that, near where Crow creek gushes down from the prairies and forests of the east, there did the aged Father Gabriel de la Ribourde, over two hundred years ago, fall beneath the knife and tomahawk of the Kickapoo Indian! Yet neither the thousand wild flowers whose exquisite beauty enchants the traveler on the prairie, nor the rich basswoods and sycamores which perfume and shade his path in the forest, should have an odor half so sweet to the Christian as the death of such a pioneer of the Holy Church. No cross or tombstone, it is true, marks the spot where he fell—its exact location is even unknown—but his is a memory which, for very gratitude, the Catholics of Illinois cannot neglect or fail to reverence.

Father Gabriel de la Ribourde was born in 1610, of a noble and wealthy Flemish family in Burgundy. At the age of thirty, though he found himself the last scion of his house, he joyfully abandoned his honors and his riches and took upon him the humble garment of St. Francis. His life in holy religion was marked by such tender charity and the exact fidelity to rule that, after filling various offices of trust and importance, he was appointed master of novices in the Recollect branch of his Order at Bethune. When some years later the autocratic Louis XIV. obliged the Flemish Recollects to quit their convents in the territory which he had newly won from Spain and to affiliate themselves to a French Province, his needless cruelty sadly embarrassed the spiritual work of the Order. This embarrassment it was which gave Father Gabriel a long coveted opportunity, and in 1670 he set out with several companions for the mission of Canada.

He was then sixty years of age. He well knew that only in a career

of pains and privations could he hope to spread the light of the Gospel. The same ardent fire, however, that thirty years before had urged him to take up his cross and follow Christ, still flamed in his bosom. Many a missionary had already plunged deeply into the primeval forest; the insatiable children of commerce were following them; and a fresh supply of recruits to the missionaries were being constantly called for, not only to teach and baptize the poor Indian, but alas! how often, to stand between him and his rapacious brethren. Father Gabriel soon became Commissary or Superior of his Order in the colony, his government being marked by unusual skill and virtue, and on the expiration of his term of office, his successor sent him to Fort Fontenac on the Lawrence river, at the head of Lake Ontario. There he met the famous Father Hennepin, who had been engaged, together with another Recollect, Father Zenobius Membré, to accompany La Salle in a protracted expedition into the almost unexplored west. This, indeed, was his opportunity. With all his weight of years upon him the old man joined the party. Here, at last, he might receive the crown for which he yearned.

The tale of Father Gabriel's many journeyings and sufferings would form an interesting chapter in itself. The route of the expedition lay across and along Lakes Erie, St. Clair and Huron, as far north as Mackinaw, the Fathers laboring unceasingly in behalf of the natives wherever they were allowed by the various halts which La Salle's fur trading demanded. From Mackinaw they sailed down Lake Michigan to the mouth of St. Joseph's river. The beautiful rolling character of the scenery along this river and a great fertility invited the party to a long cruise on its serpentine course, after which they transported their boats by portage south across the country to the Illinois river.

La Salle had met with many disappointments and physical hardships, but was still sanguine of opening up a great trade with the Illinois Indians. He accordingly arranged his fleet so as to present an imposing and powerful appearance as they swept down what is now Lake Peoria; and suddenly, on January 1, 1680, by a turn in the river he came upon an encampment of the full tribe in war costume. It was not difficult to win their favor, and La Salle's men were soon engaged in the erection of a fort on a piece of rising ground a little below the present city of Peoria. To this fort they gave the touching name of Crevecoeur, or Heart-Break.

Father Gabriel and his two companions at once began their missionary labors. They raised a rude chapel of boards, but were, to their intense sorrow, deprived of offering the Holy Sacrifice. Their store of wine, made from wild grapes which they had gathered on the shores of Lake Michigan, was exhausted, and they could only wait hopefully for the autumn, when the wild grapes about them should ripen. The chapel



services consisted of occasional sermons given after the morning prayers and of the singing of vespers. Disheartening as this first loss was, their ill success amongst the savages was even greater. At seventy years of age the venerable Father undertook the study of the language of this new people. As may be imagined, however, the task was almost impossible. Adding to this the gross and violent habits of the Indians, he found no natural consolation in his work; but he and his companions still struggled on bravely. They accompanied the Indians in their summer hunts, and Father Membré made a long excursion into the country of the Miamis, but the same sad results met them everywhere.

Meantime La Salle's mercantile efforts were hardly more successful. After a short time he built a little vessel, in which he sent Father Hennepin with two of his men to push down the Illinois to the Mississippi, while he with another band set out to return to Niagara, leaving the Chevalier de Tonty in charge of Crevecoeur. The prospects of the missionaries grew darker and darker. The greater part of the garrison deserted Tonty one day without warning, and Fathers Gabriel and Zenobius were forced by their necessities to accept the hospitality of two Indian chiefs, whom La Salle had previously won by bountiful presents. Their adoption by these chiefs might have proved of some value if long continued, but even this was destined to be rudely destroyed.

In the midst of their disheartening struggles, however, they had the unspeakable happiness of seeing their grapes ripen in the heat of August, and of making wine from them for the Holy Sacrifice.

Thus far the only fruits of their eight months of exhausting and untiring labors had been the baptizing of a few dying infants, and in the beginning of September what lingering hopes the valiant priests still nourished were blasted forever. A war party of one hundred Indians of the Illinois tribe were already on the warpath in another direction, and the comparatively defenseless remainder saw that their only safety lay in flight. De Tonty managed for some time, chiefly by the aid of the missionaries, to avert the threatened conflict, but only for a time. After one of the conferences a hostile brave had the audacity to stab the Chevalier. This specimen of bad faith was followed shortly by a declaration from the Iroquois that they intended to invest Crevecoeur as well as the Illinois village.

De Tonty then recognized that nothing could be done except to retreat up the river, and on September 18, 1680, the few men that were left him set out with the Fathers in a miserable canoe of bark, provisionless and well-nigh broken-hearted. Fort Crevecoeur had indeed deserved its name. After paddling along the Illinois for about fifteen miles, Father Gabriel and his party drew near the mouth of the present Crow creek. Here, on the 19th, De Tonty ordered them to pull ashore to repair the

boat and dry the furs which they still carried. While Father Zenobius and the others were engaged in these tasks, Father Gabriel withdrew to the seclusion of a grove of trees at some distance and there began the recitation of his breviary.

The venerable Franciscan was never seen afterwards. Three prowling braves of the Kickapoo tribe, who were at war with the Iroquois, fell upon him while at his prayers. A few blows of the terrible tomahawk soon did their work, and Father Gabriel's loving soul took its flight to God. He had earned and obtained his crown. The savages despoiled him of everything, carrying off even his breviary and diurnal, and then threw his body into a hole, whence it has never been recovered. His breviary and diurnal afterwards came into the possession of a Jesuit missionary, but in spite of the most diligent search no trace of his body could be found.

In conclusion, when we contrast the wilderness which covered the heart of Illinois at the time of his death with the flourishing state of the Church there at the present day, may we not justly attribute much of the change to that heavenly seed, the blood of the martyred Franciscan Father?



(FOR ST. ANTHONY'S MESSENGER.)

## Easter.

*Sing a hymn of victory,  
Sing of Christ, Our Lord, today;  
Sing of Him who baffled men  
And rolled His prison-stone away!  
Sing in tones of jubilee,  
Be your notes in gladness sped;  
Christ, who died to set us free,  
Now hath risen from the dead!*

*Sing of Him in glorious state,  
Reigning in His awful might,  
Bringing men from gloom of death  
Into Everlasting Light!  
Lift your hearts in psalmody,  
He hath done as once He said;  
From the grave He now is free,  
He hath risen from the dead!*

—Amadeus, O. S. F.



## Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical*, May 9, 1897.

(FOR ST. ANTHONY'S MESSENGER.)

### Thoughts on the Divine Paraclete.



OD cannot be glorified according to His merits except by Himself—He alone being capable of equalling His goodness by a sovereign praise. In this sense we cry out: "Glory be to the Father, and the Son, and to the Holy Ghost" . . . not the glory of created praises that we wish to God by these words but truly the essential and eternal glory, which He has in Himself; therefore we add: "As it was in the beginning, is now and ever shall be, world without end."—*St. Francis of Sales*.

The special privileges of the children of God—they who are led by the Spirit of God—are less easy to count than the stars in the skies. God protects His children as the apple of His eye; no hair falls from their head without His will. The eyes of His mercy are always open to them, His ears always inclined to their prayers, He has given His angels charge over them.—*Ven. Louis of Granada*.

At one time exteriorly—at another time interiorly—does the Holy Ghost impart to us His aid.—*St. Augustine*.

Were it not for the Holy Ghost there would be no Shepherds and Teachers in the Church.—*St. Chrysostom*.

The Church is a ship that cannot be shipwrecked, for the Holy Ghost guards it.—*St. Bernard*.

The Holy Ghost is the indivisible Love of the Eternal Father, and the Eternal Son.—*St. Bernard*.

What is there more lovely—what is there more sweet—what is there more holy than the Holy Spirit of God! Himself is the Love of the Father and the Son, by whom all are made holy who are holy.—*St. Augustine*.

Oh, Blessed Joseph, remember us! In thy helpful prayers make intercession for us with Him Who vouchsafed to be supposed thy Son! Likewise obtain some pity for us from that most Blessed Maiden, who was thy bride, and the Mother of Him, Who with the Father and the Holy Ghost, liveth and reigneth one God world without end. Amen.—*St. Bernardine*.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.



(For St. ANTHONY'S MESSENGER.)

## Consummatum est!—It Is Consummated!



HE malice of the high priests, the ingratitude of man, had nailed our dear Lord to the Cross, and there, hanging between heaven and earth, He spoke the few words of deep meaning: "Consummatum est," that is, "It is consummated!" Yes, dearest friends, few words, but a sermon such as man can never preach and human mind can never fully comprehend.

In the moment Jesus uttered these words, He saw that the mission for which He had come into this world was accomplished; in spirit He saw once more the hard road over which He had traveled from the crib to the cross. Poverty at the crib, misery throughout His life and utter dereliction in the hour of death, had been His lot. But now He has reached the end of His journey, the work mapped out for Him by His heavenly Father was done, now He should return to His Father, and in the eternal mansions of heaven enjoy rest. Mankind had sinned, but He, the Son of God, had volunteered to redeem us by His own death, to atone for our sins and iniquities. Yes, it was consummated, the noble work of redemption, the King of heaven and earth was about to die, that the slave might be set free!

Sinner, do you understand what it means? It means that the work of redemption was done for which the Son of God left the glories of heaven and assumed the flesh of man, that He might suffer shame and ignominy, which we have deserved for turning away from God. Now we are reconciled, now the road to heaven is open once more for us, we are children of God and He loves us again as though we had never sinned. Nothing can now keep us from heaven, which had been closed through sin! It means that all the prophecies are fulfilled, the promises given to our first parents in paradise are made true, for here on the cross we see the Redeemer of the world, the Messiah who was to establish the new, spiritual kingdom and again make us heirs of heaven. Here on the



cross we have the best proof, that the disobedience of our first parents has been repaired by the obedience of Him, who was obedient, as St. Paul says, even until His death upon the cross. "It is consummated" means that all suffering, all privation, all hardships and self-denial demanded by the heavenly Father as a ransom for the freedom of sinning mankind, has been completed and nothing more remains to be done!

"It is consummated," my dear friends, gives us the life of Christ, in such few words that the pen of man cannot equal its brevity, nor picture its love and self-sacrifice, as our dear Lord himself has done it. In a single view we behold all the misery from the crib up to Mount Calvary. But now, all this is past; the poor Jesus, persecuted when a child, haunted like a criminal, nailed to the cross like a murderer, tells us in these few but impressive words how much He loves us and how willingly He suffered for us, that we might once more be worthy of heaven. Yes, willingly did He suffer for us men and for our salvation. His words of instruction were not heeded, His miracles were suspicioned, His kindness was not appreciated, and still, dying on the cross amid such terrible agony, He excuses us and begs His heavenly Father: "Forgive them, for they know not what they do!" Can we imagine greater love, have we ever heard of such sacrifice?

But what do these words mean for us, my dear friends? It is true that the mission of redemption is consummated, but will that save you? It is not enough, as so many seem to think, to be baptized in the name of Christ, in order to share in this redemption. No, you must co-operate with the graces given you, that means, you must not be content with going to church at times, receiving the Holy Sacraments, saying your prayers and the like. All these things are only the means of grace, and they will not do you a particle of good if you do not battle against the passions and wicked habits of your heart. Why did God give you talents and so many good qualities? Why does He speak so often to your heart by good and wholesome inspirations? Certainly not that you should bury your talents and not listen to His voice when He speaks to you. That's the trouble with so many nowadays, that they are content with having been born of Catholic parents and have received a Catholic education. This very education must tell us that the kingdom of heaven suffers violence, that there is a constant struggle in the heart of man between good and bad. In vain would we boast of our holy Religion and the numberless graces and blessings of Christianity, if our own personal life is not in harmony with the life and the teachings of Christ. To gratify your passions, means to renew the death of Christ, to grant your wicked heart all it desires, although common sense tells you it is against the commandments of God and His holy Church, will frustrate and render

vain the work of redemption as far as you are concerned. There are thousands in the Catholic Church who are dead members and rotten fish, that will be cast out at the time of separation of the good from the bad. There is no alternative; you must either appreciate the death of Christ and be dead to the world and its follies, or you must trample upon the precious Blood shed for our redemption and then take the consequences, for Christ tells us plainly: "He who is not with Me is against Me!"

Each man has a particular mission in this world, just as Christ had, and in this work man must strive to do his best, he must live up to his calling. Now God has given us the grace of faith, we are His chosen children. As such we must obey Him and those whom He has placed over us to guide us and direct us in the way of salvation. So you see that we cannot go to heaven unless we are obedient to the voice of God, and we cannot look for the crown of life unless we can say at the end of our own life: "It is consummated!" We must not have lived the life of this world, for in the moment of death all pleasures and amusements of this world are at an end. We must take to the judgment seat of God the works of Christ, the image of God must be stamped upon everything we have done in this life, for good works alone, work done for the greater glory of God will admit us to heaven. So let us thank our dear Savior for this beautiful sermon, preached to us in His last moments; let us show our gratitude towards Him by following in His footprints, that in the hour of our own death we may peacefully give back our soul into the hands of its Maker with the words: "Consummatum est," "It is consummated," and from the lips of our dear Savior hear the words of consolation: "Today thou shalt be with Me in paradise!" B. B.



(FOR ST. ANTHONY'S MESSENGER.)

## **Plain Truths Plainly Told.**



E doubt not you have a "Catholic Weekly" in your family—we are talking to our boys—and, of course, you all read it—father and mother, your brothers and sisters! "Indeed, we have a Catholic newspaper, and my father reads it from beginning to end; he says he would rather be without tobacco than the Catholic Weekly. Before laying it aside he knows it almost by heart. 'Tommy,' said he quite often, when finding something just to his taste, 'Tommy, my boy, you have quite a smart head on you, and mother says, too, you are the smartest among all the boys of your age, as you were the cutest baby—until your younger brother made his appearance—and I, your father, would be highly pleased should you one day be a great



editor of a great paper! You surely could do a great deal of good for the benefit of mankind, the state and the Church! We have a very good priest and pastor; he is a mighty good speaker, too, and quite a power in the pulpit. I believe, as any Catholic does, that the sermon is the Word of God; and, yes, I believe the world is getting better every day, a blessing greatly to be attributed to good and powerful preaching. Indeed, St. Paul, the great Apostle, did a whole lot of good by preaching to the Jews and Gentiles, converting thousands and thousands to the one true Faith; and mark! to keep the Christians faithful to their faith he was quite busy in *writing epistles*, to be read in the respective congregations. The Holy Church, under the infallible guidance of the Holy Ghost, adopted those letters, preserved them, and made them a part of the Holy Bible. By means of his epistles we still hear him preach when read either in the pulpit or at home in the family circle. It is my firm conviction, had St. Paul the facilities of the press of our times at his disposal, or would St. Paul live today, he would practically be busier in the pressroom than in the pulpit!"

Well, our bright lad Tommy, of fifteen, knew his catechism and Bible History; he loved to serve as an altar-boy in the sanctuary; he knew it pleased, ever so much, his good and dear mamma to see him at the altar in cassock and surplice. His Christian mother, looking upon her boy at the altar, would say: "Oh, dear Lord, forgive my distractions in my prayers while I behold the 'little priest' at the altar!" Now, while his father made the above remarks, he was in his overalls, not for his health or pleasure, but with a will for work and an eye for business. Although conscientiously religious, he could not make up his mind to adopt a vocation proposed by his father. Going over to his father's small library he pulled out a pamphlet, with an ear-mark for impromptu reference. "Look here, my dear father," said he, the little book-worm, "did you see this passage? 'I'm dreadfully anxious to accumulate a modest fortune—of about fifty millions—to establish a newspaper, and, of course, a daily paper with a 'catching' title, and to build a comfortable home for my discontented readers; but I'm not a philanthropist who is trying to reform the world for the fun of the thing—who is willing to starve to death for the sake of an attractive tombstone!'" It almost took his papa's breath; and recovering his senses, remarked: "That writer was nothing but a pessimistic crank!" "Well, then," said smart little Tommy, "the Rt. Rev. Bishop Matz, of Denver, furnished the 'handle' in his address delivered to the Knights of Columbus at their New Year's meeting. You have it there in your Catholic paper! Please, let me see! Speaking on confederation in other countries the Rt. Rev. Bishop continues: 'But such results cannot be wrought without federation,

## WITHOUT A CATHOLIC PRESS.

With such weapons these countries above mentioned won their liberty, and we cannot expect to win without them. Now, there is nothing in this country enjoying such a beggarly support as the Catholic press. To convince ourselves of this, let us see how many of us subscribe for a Catholic paper. There, in Colorado, for example, how many subscribe to the '*Catholic Register*?' I am sure we have not over 5,000 bona fide subscribers, whilst, with a Catholic population of 100,000, we should have from 15,000 to 20,000 subscribers. It is no wonder the Holy Father complains that neither the clergy nor the people support the Catholic press as they should. Whilst, on the other hand, we are lavish in our support of the sensational press, which is in the hands of our enemies, whom we pay generously to insult us. Can we call it by any other name but gorgeous stupidity? But this is not all; we thereby become responsible for the mischief wrought by an infidel press, which is sapping the faith in the heart of our people. Think seriously over these points, and let your New Year's resolution be to support the Catholic press to the best of your ability!"

"These are pretty strong arguments," *thought* the old father, "and what inducements can I offer?" He was a good Christian, and at that a zealous Catholic; he wanted his smart Tommy to be one day a great journalist, not so much for the honor of the family as for the good of the Church. Without revealing his thoughts, after leisurely and thoughtfully stroking his beard and clearing his throat with a solemn cough, he advanced toward his little, but pretty sharp and quickly ready antagonist. "It seems to me you have too little confidence in mankind. I feel confident that every member of the Knights of Columbus at that meeting did not change his underwear before he changed his mind and subscribed for a Catholic paper." Tommy, turning to the side, one could hear him whispering, boylike: "In a horn!" "Bet your life!" "You, my boy," continued the father, pretending not having heard the slang, "you may not be aware that we are living in a progressive time. You are but a lad of fifteen, going on sixteen, and by the time you get a thorough college education, and, of course, achieved all necessary knowledge and experience, practically and studiously, in the pressroom and on the journalistic staff, you will be a young man of about twenty-four. In the meantime all the Catholics of our country, enlightened by the clergy, will fully understand the value and the necessity of a 'Catholic daily paper;' the shining 'gold,' the bright 'silver' and the honest 'greenbacks' will pile in to such an amount as to make Catholic journalism a great commercial success. The Catholics, animated as 'one heart and soul' with the spirit of St. Paul, Pius IX., Leo XIII. and Pius X. for the Catholic press, will



withdraw their scattered subscriptions for so many different daily newspapers and subscribe for the

#### ONE DAILY CATHOLIC PAPER.

thus made possible—in every large city of our country—to the admiration of the civilized world! In our large cities we find forty to two hundred Catholic churches, modern school buildings and splendid parsonages, valued at from \$10,000.00 to \$200,000.00 each; we pride in our grand cathedrals, some costing from \$1,000,000 to \$3,000,000. These wonderful accomplishments establish most certainly a sufficient guarantee for a daily Catholic paper and its pecuniary success. Enthusiastic and enterprising laymen, assisting their pastors, establish and maintain flourishing parishes, most of them numbering less than five hundred families. Now, may not a city with from ten to twenty thousand, or even more, Catholic families pride in a daily Catholic paper? May the good Lord inspire some energetic Catholic men, with some capital at their command, for this God-willed enterprise; they may rest assured of the assistance of the zealous clergy, of all the good Catholics and of all fair-minded citizens who would only too gladly welcome a clean paper for their homes! A Catholic daily, edited and published in and with the spirit of Christ, imbued with the sacred commission of the Teacher of Mankind: ‘Go ye and teach all nations!’ could not be more objectionable than the Holy Bible in any family, Catholic and non-Catholic! The Catholic journalists—those noble men for whom we have the highest respect, the deepest admiration and the most grateful affection, due them for their arduous and truly heroic services under so very trying circumstances of the present time—will fulfill their blessed mission of expounding and spreading the truth, in all circumstances and under most trying provocation, without exciting the groundless alarms or provoking the hostility of the press, secular or denominational; they will observe the Christian rule laid down by the Divine Master, the rule of charity and moderation; they will not surrender to error, and neither will they enter into a disgraceful compromise in matters of Faith or politics; they are Catholics, and all Catholics glory in the honor of being chosen subjects of the ‘Prince of Peace.’”

#### WHAT? CATHOLIC DAILIES WOULD RAISE A STORM?

Listen what B. O'Reilly says in his *"Mirror:"* “We have here no political parties to favor or to oppose; we have no crusade to make either against the secular press or against other religious denominations. We have enough to do to second by every means of publicity, by the united labors of our best literary talents, the efforts of the hierarchy and clergy to make truth shine forth in its own native splendor, to bring truth in

action—the lives of the great and the good in every past age—home to every family and individual in the land. We shall have glorious labor enough to do to make the House of our Great Mother known to those of the household itself in all its length and breadth and height, inside and outside, with its untold and incomparable wealth of holiness, of beauty, of loveliness. The Catholic journalist will ever find enough to do in helping to make the children of the Faith worthy in every way of their birthright of grace and greatness, without exciting the groundless alarms or provoking the hostility of any portion of the press or the public.” No, indeed, not a storm would be raised, but

#### A SALUTARY REFORM

of the secular press would be effected. The secular press would soon learn that “it is bad policy as well as bad taste to sadden or irritate thousands upon thousands of homes, where time-honored doctrines are still held dearer than life,” says the same author; and he continues: “No! you should never tolerate that any one of those who co-operate with you in your mighty labors should directly or indirectly throw suspicion or disrespect on what is and must ever be the dearest treasure of our hearts and homes—the Religion of our Fathers. . . . There are so many rich and vast fields of knowledge and varied interest open to journalism, such deep mines of useful and delightful information that remain to be discovered or thoroughly explored, from which you can daily draw an exhaustless supply for your readers! To the generous enterprise of our great journals, to their splendid achievements in more than one department of science and literature, we are proud and happy to bear our humble tribute of praise and gratitude. It is marvelous to see what a feat is accomplished by the journalist in every one of his issues, and what a boundless store of information is placed at the disposal of every reader for the merest trifle! Are we insensible to the prodigious amount of labor that the collecting of such a store required? No, indeed! Nor do we belong in mind or heart to any other world than the beautiful world which is our own, or repine for past ages because the present contains ills that we deplore. We are of our age and country. We would fain make the country the most glorious that ever the sun shone upon, and the age the most fruitful in Godlike deeds and heroic manhood.”

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—THERE can be no happy life without strenuous, unremitting work in it—work which employs mind, body, heart and soul.

—NO ONE of us is put into life without a special and particular work to do. “Nature’s God arms each with some faculty which enables him to do easily some feat impossible to any other.”





# For Our Young Folks



## Marion's Venture.

(Written for ST. ANTHONY'S MESSENGER by B.)

### CHAPTER XIII.—HEROIC SACRIFICE.



MARION decided to make her home with her uncle, who loved her as his own child. She was blessed with ample means and insisted on helping her relatives regain the position of which the ravages of the war had deprived them.

Three months had passed, and Marion, resigned and submissive, was more truly happy than ever the gaieties of the world had made her, when a caller one afternoon handed her a paper containing a glowing account of Newcomb's marriage to a Chicago belle. For a moment she became deadly pale, then smiling faintly, said lightly. "If this contributes to his happiness I do not complain. You know, he does not believe as Catholics do, that what God has joined no man can put asunder."

"Well, Marion, if I were you I'd pay him back in his own coin. You are a beauty, and your sufferings have only made you more spirituelle; moreover, you are an heiress and could have half the country at your feet, if you would give them the least encouragement. I'd just make a grand match to spite him."

"Oh, no, Eva dear, my religion prohibits that. I have now other aims, loftier and better. No more earthly ties for me."

"Well, I see you are incorrigible, but perhaps when the gallant knight comes—you'll relent."

"When that comes to pass," smiled Marion, "you shall be first bridesmaid, Eva, because you are such a persistent, little match-maker." And there the matter rested.

When the Colonel heard the news he again flew into a terrible rage. "There is the root of the whole evil, Marion, after three months."

"Oh, uncle dear, don't work yourself into a passion again about him. He has no standard of right and wrong; a man without faith in God has no criterion by which to control his actions."

"Plague take it, Marion, if you had only been that wise when you first met the villain!"

"Experience, uncle, is a good teacher; but oh, such a stern one," sighed Marion.

A few peaceful years passed. Marion bravely trod the thorny path of renunciation, diffusing blessings as she went. About this time the rod fell again heavily on the stricken South. The ordeal of fire and

sword, blood and misrule had been endured with heroic constancy, and now the dread visitation of pestilence succeeded. The yellow fever broke out with appalling violence. Desolation, famine and death stalked through the land. Marion devoted all her energies and wealth for the relief of the sufferers. Her uncle remonstrated, Virginia entreated her to spare herself, but Marion would not relax her efforts in behalf of her suffering brethren. Her life had been a failure through her own action, and now she was determined to devote it to alleviate the sufferings of her sorely tried countrymen. Fearlessly she visited the abodes of pestilence and death, bringing relief and consolation to the huts of the dead and dying. In spite of her delicate health, her education and position she nursed the sufferers with all the devotion of a mother; took care of the orphans and paid others liberally to assist in this apostolate of charity.

The name of the beautiful lady who thus sacrificed herself for even the lowest of the people was in every mouth. It was not fame, however, she sought; she had drained the cup of sorrow to the bitter dregs, and her heart bled for the afflicted. Every tear she succeeded in drying was balm to her own heart.

The Colonel stormed and declared he would take Virginia and Marion by main force out of the state—away to Europe; yes, to Australia or the Fiji Islands. Why, the girl was running day by day into the very jaws of death.

Marion, however, with her sweet affectionate pleading could always win him over to her way of thinking. He gave in, but very reluctantly, and put it on Virginia's conscience to restrain and shield her as much as possible. The task was not an easy one, for Marion would elude her vigilance and hasten to the aid of the sufferers. On one occasion she entered a hut, in which she found a dying mother with a young babe at her breast and two little ones crying with hunger. She immediately provided food for them and sent for remedies. Doctors at that period were hard to find, their number being totally inadequate to the demands made upon them. Marion remained all night with the poor woman. She had the happiness of seeing her die contrite and resigned, and now she must get someone to care for the babe and the little ones. A good old negro mammy agreed to do so for what she considered splendid wages.

The Colonel and Virginia; indeed, the whole household, were alarmed at Marion's absence. Messengers were dispatched in every direction, but failed to find her. At length about noon she appeared pale and haggard.

"Give an account of yourself, Marion Stafford! The whole house was wild about you. It is hardly just to be so good to all the niggers in the country and at the same time distress those who are so anxious about your welfare," said the Colonel, severely.



"Don't be angry, uncle!" and she gave a short account of the sufferings she had witnessed, passing lightly over what she had done to alleviate the same.

"That settles matters; we leave here tomorrow. I have no idea of standing tamely by and letting you kill yourself. I say it's murder; yes, rank self-murder you're committing."

"But now, uncle, you'll let me rest a bit, won't you? I am so tired."

He looked into her pale face. "Jim, ride for your life for the doctor!" he cried, in a voice full of terror, as he rushed from the room. "Any doctor, every doctor! I am afraid our young lady has caught the disease."

She was put to bed instantly and remedies applied. Several physicians appeared, for Jim had summoned all he came across. They were unanimous in declaring that she had contracted the disease and suggested that Virginia should retire and let one of the faithful blacks attend the patient in order to avoid the danger of infection. Virginia would not hear of it. Marion's symptoms soon became very serious.

"Virginia, dear, she whispered feebly, I shall not survive this attack. I feel it. Get one of the boys to call the priest."

Virginia sought to inspire her with greater confidence.

"No, no, Marion, you'll get over it. We'll move heaven and earth by our prayers and tears to save you." But she shook her head.

"Oh, Virginia, its sweet to go home, I'm so weary of the world, home to Jesus!"

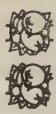
As the news went abroad that Marion Stafford, the angel of the village, was at the point of death, there was a storm of grief.

The negroes raised their streaming eyes to heaven, calling piteously on God to spare their benefactress. The Catholics, rich and poor, joined in pleading with all their hearts for the recovery of their friend and benefactress.

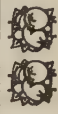
God in His wisdom and love, however, had otherwise decreed. Their prayers were not granted.

The priest considered her condition very serious and gave her the last consolations of the Church without delay. How sweet to die in the embrace of our Crucified Love! A happy smile lighted up her fever flushed countenance. In a short time she seemed for a moment to rally, then murmured, "Jesus, Jesus, take me home!" and with the first flush of the morning light her chastened spirit was borne heavenward. When the glorious sun broke forth in his splendor and majesty, Marion, poor Marion, by whom the world had dealt so cruelly, fell asleep peacefully in the Lord.

(THE END.)



## St. Anthony's Department



### St. Anthony's Ever Ready Help.



ALL nature seems to acknowledge, by obeying him, the miraculous power of the Saint of Padua, the ocean itself, this immense sheet of water over unfathomable depths, over voids so fickle; the ocean, this scenery of incomparable grandeur, where the display of a quiet and sweet poetry alternates gruffly with scenes of terrible and tragic import; the ocean, a little while ago so calm, and transparent like crystal, now agitated like a fury, swelling to water-mountains, clashing and breaking amidst the roar of the tempest, throwing its waves above the breakers and over the banks with the force that carries ruin and havoc in its wake; even this mighty ocean, we say, is obedient to the voice of the Franciscan Wonder-worker.

Lately there was found an old work, entitled *Christian journal for the use of mariners*. This book has for its author a Capuchin, Fr. Norbert, of Bar-le-Duc, a missionary in the East Indies, and was printed at Marseilles in the year 1742. On page 153 we read: "Since the greater number of mariners has chosen St. Anthony of Padua as its patron, we shall subjoin here the miraculous responsory *Si quaeris miracula*. . . ." Then, again, very ancient engravings and prints present our Saint standing on the deck of a ship in distress, commanding the angry waves.

Let us relate one instance of his protection: A family, composed of a father, a mother and a young girl of eighteen years, came some time ago to thank St. Anthony at Toulon. All three, the *Annals of the Arrière-boutique* say, had been providentially snatched from an imminent and humanly speaking inevitable death. They had departed in the morning in a little sailing vessel; the sea was fine, the sky serene, and besides the voyage was to be only a short one. But, behold, right in the midst of their cruise the wind suddenly rises, a little rolling of the waves shakes their craft, a succession of squalls, and one more severe than the rest lays low the sail, the boat capsizes and precipitates the three occupants into the water, who luckily cling to the frail boat. They were in the waters of the isles of Hyères, but nobody had noticed the accident and no sail was visible on the horizon. We can picture to ourselves the terrible feelings of these poor unfortunates. Their first impulse was to have recourse to St. Anthony. The father, clinging tightly to the bark, struggled to hold up his wife and daughter, who were holding from



right and left unto his coat-collar. Thus they formed a group, which at any moment the ever increasing billows threatened to disjoin. The mother and daughter, from sheer exhaustion, several times let go their hold, and it was only through a miracle and by superhuman efforts that the father regained possession of them at the moment, when they were about to disappear. "St. Anthony! St. Anthony!" cried the young girl, in despair. "St. Anthony, come to our help!" This frightful anguish lasted for twenty minutes—twenty centuries to them—until at last a boat manned with fishers hove in sight. Through the noise of the wind and waves they had heard the cries of distress. Coming closer they descried the shipwrecked. Exerting themselves to the utmost of their powers they succeeded in rescuing them in the very nick of time, for the girl was barely in the boat when she collapsed. That it was St. Anthony's ever ready help can be inferred from the avowal of the owner of the fishing-boat, who remarked that it was only by chance that they were in these parts, for, as a rule, they never pass there at that hour.—Translated from *Le Messager de Saint Francois d' Assise* by Fr. G. S., O. F. M.



## St. Francis Seraphicus College.



URING the month of March, the month of St. Joseph, our students offered up daily and fervent prayers to their favorite Saint, imploring his powerful intercession and commending to his patronage our esteemed friends and benefactors.

Washington's birthday was observed in a merry and patriotic manner. On the day previous the college choir entertained their fellow-students and invited guests with an excellent miscellaneous program of song and recitation. The entertainment was a delightful affair and highly appreciated by all.

Our college has been the recipient of several donations for the library and museum; also of a small printing press. Our cordial thanks to the generous donors!

An interesting event during the past month was the public "spelling-bee" and word contest, in which all the students participated. Invincible though they seemed for a while, the participants had to yield in slow succession to the unrelenting quiz, until the "idiosyncrasies" of the questioner brought the contest to an issue, and Frank Mueller was awarded the prize, a handsome English dictionary.

During Lent the students are observing the customary Lenten devotions. Every Wednesday an appropriate sermon is given, and on Fridays

the Way of the Cross is recited, followed by Benediction with the Blessed Sacrament. Besides this the students devote daily some time to spiritual reading on the Passion of our Lord. In accordance with the desire of the Holy Father, our students are receiving Holy Communion with great frequency; many of them receiving even daily. Most assuredly this frequent reception of the Sacraments will procure for them an abundance of strengthening grace for the fulfillment of their duties, and will render them worthier of that priestly vocation to which they are aspiring.

The students are preparing diligently for the annual debate and also for the German competitions which will be held before the lapse of the present month.

The annual recurrence of the feast of St. Patrick is a source of gratification to the Sons of Erin at our college. As a matter of course the Irish national emblem was very much in evidence. May the Lord grant through the intercession of St. Patrick that all our students, Britons and Teutons, irrespective of nationality, may one day become zealous missionaries and faithful laborers in the Lord's vineyard.

Easter, the greatest of all Christian festivals, will soon be with us, gladdening our hearts with God-given peace. A happy Easter to all our dear friends and benefactors. We pray that all may become sharers, in abundant measure, in the spiritual gifts of the risen Christ.



## Book Notices.

**SPIRITUAL CONSIDERATIONS.** By Rev. H. Reginald Buckler, O. P. *Benziger Bros.*, Publishers. 12mo, cloth; net \$1.25.—This new volume by the distinguished author of "A Spiritual Retreat" and other religious works, deals with religious and spiritual life in such a way as to be of service—not only to Priests and Religious, but to every serious and sincere Christian seeking light and assistance on the way to eternal happiness. Fr. Buckler treats his topics thoughtfully and interestingly, and in a clear and practical manner. We unhesitatingly recommend this excellent book for spiritual reading, especially during the holy season of Lent.

The same well-known publishers have just issued a **SHORT COURSE IN CATHOLIC DOCTRINE** for non-Catholics intending marriage with Catholics. By Rev. J. T. Durward. Pamphlet, 58 pages; 10 cents a copy; 100 copies, \$5.00.—A most practical little book, which will tell the non-Catholic all about the Faith and religious practices of a consort,



with whom he or she wishes to be joined for all lifetime by the holy bonds of matrimony.

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**JESUS ALL GREAT.** By Rev. Fr. Alexander Gallerani, S. J. Translated by F. Loughnan. Published by *P. J. Kennedy & Sons*, New York and Philadelphia. 254 pages, 4½x6 inches; cloth binding, gilt top. Price, 50 cents, by mail, postpaid, to any address.—This fine little book, printed in large type, is the second of a series by Fr. Gallerani, and is put up in style similar to the first volume, "Jesus All Good." While the first depicts Our Lord in all His Sweetness and Mildness, and thus encourages the faint-hearted and gives relief to the scrupulous, the present volume shows Him in all His Greatness, in order that we may adore Him more reverently and serve Him more faithfully.

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**THE SHAME OF IT.** An appeal to the Sense of Decency of Southern Protestants. By the Rev. Lucien Johnston. Published by the *International Catholic Truth Society*, 407 Bergen St., Brooklyn, N. Y. Price, five cents each; \$2.50 per hundred.—The object of this pamphlet of sixteen pages is to call the attention of fair-minded laymen and the clergy of the various Protestant churches to the campaign of falsehood and filth waged against their Catholic neighbors and against the Catholic Church by a fanatic monthly publication of Georgia.

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From *J. Fischer & Bro.*, the Catholic Church Music Publishing Co., 8th street and 4th avenue, New York City, we have received a very pleasing composition, entitled **SALUTATIONS TO THE SACRED HEART BY BLESSED JOHN EUDES**, set to music by Rev. Alph. Janssens. Price, 25 cents net.

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The **POOR CLARES** of Boston, Mass., announce that the Second Edition of "The Princess of Poverty" is now on sale and can be had at their Monastery, 38 Bennett street. This book, which is profusely illustrated and elegantly bound, can also be purchased at any Catholic book store in New York, Boston, Philadelphia and St. Louis, at \$1.50 net. It contains the "Life of St. Clare of Assisi" and the Founding of the Poor Clares in America by two noble Roman ladies, who, although they were Italians by birth, formed an English-speaking community, where candidates of all nationalities are received.

The Life of Reverend Mother Mary Maddalena Bentivoglio and her Sister, Mother Mary Constance, foundresses of the Poor Clares in America, will soon appear on sale. All orders for this book will be received at the Monastery of St. Clare, 38 Bennett street, Boston, Mass.



## Chronicle of the Order



**Rome.**—The Holy Father has, on February 4, raised the Prefecture Apostolic of Erythrea in East Africa, which is in charge of Italian Capuchin Friars Minor, to the rank of a Vicariate Apostolic, and appointed the Very Rev. Provincial of the Milanese Capuchin Province, Fr. Camillus Carrara, to be the first Vicar Apostolic with the title and jurisdiction of a Bishop. Fr. Camillus was born March 14, 1871, at Albino, near Bergamo, and entered the Capuchin Order September 7, 1887. His ordination took place September 22, 1894. An eminent scholar and a man of great executive ability, the new Bishop will, no doubt, do good work in his new field of activity.

—The Most Rev. Minister General, Fr. Denis Schuler, O. F. M., suffered a severe attack of influenza, combined with bronchial catarrh and a slight inflammation of the lungs, superinducing great weakness of the heart. He was confined to bed for about two weeks, but since February 19 he is again able to say Mass in his private chapel. During his illness the Very Rev. Valerian Bendes, Definitor General, transacted the official business of the Order. We sincerely hope and pray that Fr. General may soon recover and again take up the arduous duties of his high office.

(Correspondence, March 1, 1911.)—The Franciscan Bishop of Pulati, Albania, Mgr. Nicola Marconi, has renounced his Episcopal See, owing to his long service and old age, and has retired to live in his native Province of St. Vigil in the Tyrol. He has been made titular Archbishop of Theodosiopolis in Thrace. Msgr. Bernardine Slaku, O. F. M., who has been his coadjutor since January 8, 1910, has succeeded him as Bishop of Pulati.

—The cause for the canonization of Blessed Theophilus of Corte has been taken up by the Sacred Congregation of Rites. Pope Leo XIII. beatified the saintly Franciscan September 24, 1895.

—The Very Rev. Placidus Lemos, O. F. M., Lector of the Natural Sciences at San Antonio College, has been appointed one of the consultants of the Sacred Congregation of the Consistory.

—On February 21 the Cardinal Vicar issued a "Decreto Sacro" requesting the faithful of Rome to make the stations of the Seven Churches during Lent for the intention of the Holy Father and for the welfare of the Church under the present distressing conditions.

—At the mid-term examinations of the College of the Propaganda the students of the American College have again succeeded in winning the majority of the honors.

—(Fr. N. R., O. F. M.)

**Italy.**—Fr. Augustine Gemelli, O. F. M., who was a distinguished physician and writer before he entered the Franciscan Order, continues to do excellent work as a controversialist in defense of religion from a scientific standpoint, and has achieved during the past year notable triumphs in public discussions with free-thinkers in various parts of Italy.

—Fr. Ferdinand Bontempi, O. F. M., of the Province of the Abruzzi,

has lately been accorded a patent for a new automatic device controlling street railway switches.

**Palestine.**—The Very Rev. Fr. Custos of the Holy Land celebrated recently the twenty-fifth anniversary of his ordination to the sacred Priesthood. On this festive occasion the people of *Jerusalem* showed by their zeal to offer him their respects and congratulations, the esteem, affection and veneration in which they hold him. The Very Rev. F. Robert Razzoli is indeed to them a father. His kindness, his generosity, gain him all hearts. Therefore, on this memorable day of his priestly jubilee, an uninterrupted flow of visitors passed to and from the parlors of the convent, small and great, rich and poor, all filled with the same sentiments of joy and veneration. Even members of the non-Catholic churches came to congratulate the Very Rev. Father. The heads of religious houses, Magistrates, Patriarchs of all the various rites, Governors, Consuls of all nations, the one of France in gala uniform, were solemnly received. Nobody stayed away. The religious ceremonies were exceptionally striking. The whole city retains the sweetest remembrance of that joyful day.

The Custos of the Holy Land holds a very authoritative position. He is one of the important personages of the Orient. Appointed by the Minister General of the Franciscans, and confirmed by the Sovereign Pontiff, he is the Superior of the Convent of the Holy Redeemer and of all the Friars Minor, who labor in this mission, extending from the Island of Cyprus to Syria, Phenicia, Armenia, Palestine, unto Egypt. He is the guardian and defender of the Holy Places in the name of the Catholic Church. Being on an equal footing with the Patriarchs, he is in continual communication with the Ottoman government and the consul of France, the protector of the Holy Places.

The Very Rev. F. Robert Razzoli is Custos of the Holy Land since January, 1906. Born at Villafranca, Italy, January 20, 1863, he entered at the age of sixteen the Order of the Friars Minor, after having completed pre-eminently the classical studies. Ordained Priest on March 10, 1885, he was sent to the convent at Florence, where he applied himself to literary work and the study of Franciscan history. He was secretary of the Provincial and afterward Definitor. He founded the *Luce e Amore*, a historical and scientific review, which he conducted until his departure for the Holy Land.

At Jerusalem, under his management, the *Diarium Terrae Sanctae* is published—a quarterly paper of very great import, which relates the principal events of the Holy Places and the history of the Franciscans since their establishment in Palestine. This publication received lately the encouragement and blessing of the Sovereign Pontiff.

—Fr. Marcellinus Nobili, O. F. M., for forty-three years a missionary of the Holy Land, has recently published versions in the Turkish language of the following works printed in Armenian characters: "The Invitation of Christ," "The Small Catechism of Gaume," "The Roman Catechism," and "The New Testament."

—A college where newly arrived missionaries may become proficient in the Arabic language has been opened in connection with the Franciscan hospice at Harissa on Mt. Lebanon.



—Fr. James Poli, O. F. M., Director of the College of St. Francis at Aleppo, in Syria, which is famous throughout the Orient, has been created a "Knight of the Crown of Italy" by the Italian Government.

—Fr. Bernardine Bertrand and Brother Stephen Dethoor, both Franciscans, recently received bronze medals from the French Government for their heroic conduct in risking their lives while rescuing the inmates of a burning building at Port Said on the Suez Canal.

—Fr. Bernardine Refatti, O. F. M., Definitor of the Custody of the Holy Land, was recently created a "Knight of the Order of Francis Joseph" by the Emperor of Austria in recognition of his meritorious missionary labors.

**China.**—The Franciscan Bishop of South Hou-nan, Mgr. Pellegrino Mondaini, wrote a brief account of the troublous days of 1900, a year so disastrous to the missions in China. He and his devoted Priests, all of whom are Franciscans, started to repair the damage done their work, when a new disaster fell upon them. This is what the Bishop wrote to the Society of the Propagation of the Faith:

"You know what a terrible disaster fell upon us last year. At the price of many sacrifices we were slowly recovering from the damage inflicted on our mission in 1900. A large building, destined later to become an orphanage, had been erected in the principal station of this mission, furnished and provided with everything necessary for the housing of the Franciscan missionary Sisters of Mary and the children. There also was the dispensary. We were rejoicing over the completion of our labors, when on April 24, 1909, a band of miscreants attacked our establishments and set them on fire. Two of my missionaries and myself reached the river in safety, from which we saw the flames devouring the church and schools. The destruction was complete, for what was left by the flames the thieves took. We have commenced a third time to erect our buildings, and we hope that the good God will give us the consolation of finishing the work commenced for His honor and glory."

**England.**—On February 3 the Capuchin Friars Minor in England sustained a severe loss through the death of their Very Rev. Minister Provincial, Fr. Alphonsus Loughman. Born at Maidstone in 1864, he entered the Order at Pantasaph in his sixteenth year, and was professed on May 23, 1880. In due course Fr. Alphonsus went through his studies of philosophy and theology, and was ordained to the sacred Priesthood. For several years he was Lector of Theology, and it was said of him that he ought to have been lecturing in some university hall rather than in a small domestic class-room, so brilliant were his lectures and so deeply learned. In 1890 he was appointed Guardian of Crawley, whilst still retaining his work as Lector. Later on he became Guardian of Pantasaph, Peckham and Olton, then Definitor of the Province, and finally, in 1908, was almost unanimously elected Minister Provincial. But whatever office he undertook, whatever duty he accepted, he threw into it a most singular energy and zeal.

And so he wore out his splendid vitality, never thinking of himself, but always eager to be of service to others. He did not accomplish all he had set himself to do, but he has left to his brethren a heritage greater than any work he might have done, the heritage of a noble life, nobly fashioned in high ideals, and a superb faith in the destiny of their Order.

and upheld by a fearless courage and a rare unselfishness. But behind this courage and unselfishness was yet a deeper, more hidden virtue—his almost passionate love of our Divine Lord in the Blessed Sacrament. It was said that he kept night vigils poring over books to satisfy his intellectual craving for knowledge, and only a few of his brethren knew that the hours during which he was supposed to be reading and studying in his cell, were in reality spent before the Blessed Sacrament in intimate communing with God. May his soul soon enjoy the blessed vision of the Lord whom he had loved and served so well all his life. R. I. P.

**Canada.**—Under the title, "Echo of St. Francis," the Capuchin Friars Minor of the convent at Ottawa have undertaken the publication of a new Franciscan Review, intended chiefly for the Tertiaries under their jurisdiction. Until circumstances permit it to become a monthly publication the "Echo" will appear as a quarterly review of thirty-two pages. The price of subscription is 25 cents for Canada and 35 cents for the United States. Single copies, 10 cents. We hail with joy this new champion of the Franciscan cause, coming to fight with us the great battle of social reform through the spread of the Third Order of St. Francis, which, as Pope Leo XIII. of blessed memory said, is *to renew the world*.

**United States.—Cincinnati, Ohio.**—On March 25th the Franciscan Province of St. John the Baptist quietly observed the twenty-fifth anniversary of its elevation to the rank and dignity of a Province of the Order of Friars Minor. It was on the Feast of the Annunciation, 1886, that the Most Rev. Archbishop of Cincinnati, William H. Elder, solemnly promulgated the Decree of September 11, 1885, by which Pope Leo XIII. of blessed memory raised the Custody of St. John the Baptist (founded February 19, 1859) to a Province proper.

The solemn ceremonies attending this official announcement were conducted with unusual splendor in St. Francis of Assisi Church, this city, in the presence of the entire community, the new Officials, a large number of Priests of the city and vicinity, and a vast concourse of the good people of the Franciscan churches of Cincinnati, who had come to rejoice and celebrate the happy event with the Friars.

On the same occasion the names of the new Officials, elected and approved by the Most Rev. Minister General and his Definitorium, were announced: Provincial: Very Rev. Jerome Kilgenstein; Custos: Very Rev. Luke Gottbehoede; Definitors: Nicholas Holtel, David Kersting, Athanasius Lingemann and Francis Lings.

The Province at present has five monasteries, one Seraphic College and thirty-four hospices or residences, in which there are 142 Fathers, 46 Clerics, 59 Laybrothers of the First Order, 9 Tertiary Brothers and 11 Novices. The total number of parishes, chapels, missions amongst the Indians and negroes, and public institutions served by the Fathers, amounts to eighty-six. Besides, several of the Fathers and Brothers are in the foreign missions of Palestine and China.

**Hamilton, Ohio.**—The Very Rev. Luke Gottbehoede, O. F. M., conducted a very successful Triduum, beginning on Sunday, February 26, at St. Stephen's Church, of this city, for the members of the Third Order of St. Francis, and on Ash Wednesday received twenty-five

postulants into the Order. On Sunday, March 5, the same zealous Father canonically erected the "Way of the Cross" in St. Anne's Church at Linwood, a suburb of Hamilton, Ohio.

**Dayton, Ohio.**—Died, February 15, the Ven. Sr. Mary Raymond, Superioress of St. Elizabeth's Hospital, this city. She was born in Cincinnati in 1861, and entered the Order of the "Poor Sisters of St. Francis" at the age of twenty-eight years. For the last five years the good Sister was at the head of the Hospital in Dayton, having previously held the same position at Quincy, Ill. R. I. P.

**New York City.**—Rev. Fr. Michael Angelo Draghetti, O. F. M., and his companion, Fr. Luke Nanetti, O. F. M., have recently returned from Italy to the United States to continue their missionary labors among their countrymen here. On Sunday, March 19, they opened a two weeks' mission at the Church of Our Lady of Peace, Brooklyn, N. Y.

—The Rev. Fr. Adrian d'Antonio, O. F. M., whose invention for preventing railroad collisions was referred to some time ago in the MESSENGER, has lately been granted by the United States Government two patents for important improvements in wireless telegraphy and marine propulsion.

**Brooklyn, N. Y.**—Brother Paul Hill, for forty-two years a teacher in St. Francis College, this city, and latterly occupant of the Chair of Rhetoric and Higher Mathematics, died February 28 at the monastery after an operation. He was born June, 1840, in Pallaskerry, County Limerick, Ireland. His parents were strict Episcopalians, but on reaching his nineteenth year he embraced the Catholic faith. He entered the Order of St. Francis and devoted his life to the education of youth.

As a teacher Brother Paul won the love and respect of hundreds of St. Francis graduates. Many of the most prominent of the Catholic clergy and laymen are proud to say that they had the privilege of having Brother Paul as their teacher. He was a man of wide culture, an accomplished English scholar and a poet of no little merit.

The interment took place March 3, after a solemn Requiem High-mass in the chapel of the monastery, in Holy Cross Cemetery. R. I. P.

**Paterson, N. J.**—On Thursday, February 23, death called to his eternal home the Very Rev. Joseph Hiltermann, O. F. M., and sealed the lips of the brilliant yet humble Franciscan Friar, whose wisdom for twenty-five years had developed many learned Priests. Having suffered a succession of attacks of heart failure, Father Justin was removed to St. Michael's Hospital, Newark, three months ago, and, while he was in comparatively good health, was stricken fatally on Thursday. The remains were brought to St. Bonaventure's Monastery, Paterson, on Friday and were conveyed to the church with a solemn procession of all the Priests, students, novices and brothers immediately after Vespers at four o'clock Sunday afternoon, where they lay in state until the funeral on Monday morning.

The funeral services began with the chanting of the Office of the Dead at nine o'clock in the presence of the community, many Priests from different dioceses and members of religious orders—Benedictines, Capuchins, Passionists, Redemptorists, and a large concourse of people. Bishop O'Connor occupied a throne in the sanctuary. A Solemn Requiem Mass was sung by Very Rev. Anselm Kennedy, O. F. M., Provincial



of the Eastern province, assisted by the following Franciscan Fathers: Antoninus Buch, president of St. Joseph's College, Callicoon, N. Y., as deacon; Bernardine Bidinger, vice-commissary of the Holy Land, Washington, D. C., as sub-deacon, and Mathias Faust, as master of ceremonies. Very Rev. Edward Blecke, O. F. M., Superior of St. Francis Monastery, New York, and Rev. Francis Koch, O. F. M., of New York, acted as deacons of honor. Very Rev. Benedict Boeing, O. F. M., Professor of Moral Theology at Paterson, paid a feeling tribute to the deceased Father Justin, speaking of his many endearing qualities.

Father Justin had served faithfully as an humble Friar for over fifty years. Born in Glandorf, in the Diocese of Osnabrueck, Germany, on December 25, 1838, he pursued his early education there and was graduated with honors from the state college at Muenster in 1856, being considered one of the brightest students who ever left the institution. In the monastery at Warendorf he was received and invested with the brown habit of St. Francis on the 3d of December, 1858. He made his profession of simple vows on the feast of the Immaculate Conception, December 8, 1859, and of solemn vows on Christmas, 1862, his twenty-fourth birthday. He was elevated to the dignity of the priesthood March 20, 1865, in the Cathedral at Paderborn, Westphalia, and immediately applied himself to higher studies, which fitted him for the post of Professor of Philosophy.

When banished from Germany through the agency of the *Kulturkampf*, in 1876, he fled with a few Friars to Epinal, France, where he took up the work of a missionary. Father Justin was regarded as one of the ablest of preachers and pursued his task of giving missions and retreats with apostolic zeal until the Government of France proclaimed the religious to be a menace to the state, and, accordingly, he with his associates sailed for this country, arriving on American shores in 1882, and proceeded to the newly founded study house of the Franciscans in Paterson.

Shortly after his arrival Father Justin was made Custos of the new foundation. For twenty-five years he occupied the chair of philosophy and dogmatic theology at St. Bonaventure's, this city. Always studious, he was ever ready to give a definite answer to any question in the branches he taught and was acknowledged as one of the leading authorities. As an indication of his rare ability the Order conferred upon him the titles of "lector generalis," "lector jubilatus" and "doctor of sacred theology." All of his former pupils, many now prominent in the Church, cheerfully give credit to him for their accomplishments.

On December 8, 1908, the golden jubilee of Father Justin as a Franciscan was celebrated with much ceremony at Paterson, and Priests from many distant points came to honor the event. The Most Rev. Denis Schuler, Minister General of the Franciscan Order, a former pupil of Father Justin, testified his gratitude on that occasion by forwarding a cablegram of felicitation conveying the Pope's blessing.

Father Justin was a profound scholar, and while he had the most minute acquaintance with dogmatic theology and philosophy, he was likewise an accomplished linguist. R. I. P.

**Province of the Sacred Heart.**—(Correspondence, March 15, 1911.)  
—Rev. Fr. Blase Krake, head of the Indian School at Keshena, Wis.,

tells of a serious setback in the work of his school. On March 4th the boys' elementary school at the institution burned to the ground, much damage being done also to the adjoining industrial departments. Very Rev. Fr. Provincial was called to the scene pending deliberations for a reconstruction, which is no little matter with the limited means of Catholic Indian missions.

—March 19 is to witness the solemn cornerstone laying for the new college chapel at St. Solanus College, Quincy, Ill. Very Rev. Fr. Benedict Schmidt will perform the ceremony. Work on the new chapel is progressing rapidly.

—From February 5 to 16 Fr. Francis Haase conducted spiritual exercises for the Franciscan Sisters at Little Falls, Minn., at the close of which two novices received the habit of St. Francis from the hands of Rt. Rev. James Trobec, Bishop of St. Cloud. The reception was conducted according to the new ritual of the Franciscans, which requires that the removing of wreath and veil, the retrenching of the hair and the cloaking with the religious garb take place at the altar steps. This is an old religious practice, which, however, our public has not been used to witness at similar functions. Each step in the sacred act is accompanied with beautiful prayers of benediction, which, together with the ceremonies themselves, serve to bring home to postulant and bystander the life of religious sacrifice which they inaugurate.

—This year's Lenten season will prove a busy one for the Fathers at St. Anthony's Convent, St. Louis. Besides the Lenten course in their own parish church of St. Anthony, they are preaching the Lenten sermons in the parishes of the Holy Ghost, St. Boniface, St. Bernard and St. Aloysius, all of St. Louis. At the same time they have the sermons for the Devotion of the Forty Hours at St. Augustine's, St. Louis, and at Germantown, Columbia, Carlinville and Springfield, Illinois.

—Fr. Francis Haase, Prefect of Missionaries in the Sacred Heart Province, has planned a busy tour. On February 18 he opened the retreat for the Fathers at Jordan, Minn., upon which he preached the Forty Hours at that place. March 5 he and Fr. Titus Hugger opened a mission (German and English) of ten days at St. Francis, Wis. March 19 they began a mission of two weeks at St. Mathias', Chicago (also English and German). April 9 Fr. Francis will begin a week's mission at Carver, Minn., in the parish of Fr. John Forest, O. F. M., while Fr. Titus proceeds to Union, Mo., on a similar mission. The following week they will be in St. Michael's, Brooklyn, N. Y., for a mission of two weeks, and on the 14th of May at St. Mathias', Brooklyn, for a mission of three weeks. That ends the tour.

Other missionary work of the Fathers has been as follows: A retreat for the Sisters of the Precious Blood at O'Fallon, Mo., by Fr. Michael Richardt; Fr. Servatius Rasche, at St. Alexis Hospital, Cleveland, O.; Convent of the Poor Clares, West Park, O.; at St. John's Hospital, Cleveland.

*Teutopolis, Ill.*: On March 18 four lay brothers will make their simple profession to the rule of the First Order of St. Francis, two others will enter the novitiate of the First Order, and two will receive the habit of the Third Order.

—(Fr. R. M., O. F. M.)



## Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover—otherwise not.

*Newport, Mich., Feb. 11, 1911.* Some time ago I sent a petition to St. Anthony's Pious Union and promised enclosed alms, if my son's hearing should be restored. Thanks to the dear Saint, my petition has been granted. D. G.

*Cincinnati, O., Feb. 19, 1911.* Enclosed offering was promised to St. Anthony if he would protect my son from scarlet fever which was raging in the neighborhood. Thanks to the dear Saint, my child was spared. H. B.

*Chicago, Ill., Feb. 24, 1911.* Please find enclosed alms for St. Anthony's Bread, promised if I should have good success in sub-leasing my flat. O. J.

*Jersey City, N. J., Feb. 28, 1911.* I return heartfelt thanks to St. Anthony for getting me work when I was most discouraged, and send you the promised offering for the poor students. J. A. C.

*Chicago, Ill., March 3, 1911.* Enclosed alms for St. Anthony's Bread was promised if my husband should accept the Roman Catholic Faith before his death. He was a staunch Freemason from his early life. Two months before his death he sent for a priest of his own accord, renounced Masonry, and was converted. He died a peaceful death and was buried in the Catholic cemetery at Los Angeles, Cal. H. O'F. T.

*Hammond, Neb., March 6, 1911.* For saving me, an old and defenseless man, from the savage attack of a pair of vicious bulldogs, and also for protecting my

house from fire and obtaining other blessings through the intercession of St. Anthony, I gratefully enclose an alms for your poor students. J. M.

*Butte, Mont., March 14, 1911.* My daughter Irene is sending you enclosed offering as alms for the poor students in thanksgiving for obtaining a satisfactory position through the intercession of St. Anthony. E. J. L.

*Parsons, Kan., March, 1911.* Enclosed find an offering for St. Anthony's Bread for receiving rent of rooms and a house. Please pray for the successful sale of my property. K. N.

*New York City, March, 1911.* With sincere thanks to Almighty God and St. Anthony for delivering me safely over my confinement some months ago, I enclose the alms promised for St. Anthony's poor students. G. B.

*Cincinnati, O., March, 1911.* Enclosed find offering as St. Anthony's Bread for the poor students in thanksgiving for securing a permanent position, as I had been out of work for six months. Thanks to dear St. Anthony. L. J. B.

*Delphos, O., March, 1911.* Having made the novena of nine Tuesdays in honor of St. Anthony, and promising to have it published in your MESSENGER, if I should find a suitable position, I herewith give public thanks to dear St. Anthony for having obtained the coveted favor. C. R.

### THANKSGIVINGS ARE ALSO OFFERED:

*For Restoration to Health:* J. L. W., Kansas City, Mo.—C. L., Artesian, S. D.—C. G., San Francisco, Cal.—M. D., Cleveland, O.—A. G., Fort Wayne, Ind.

*For Recovery of Lost articles:* K. D., Chicago, Ill., (valuable muff).—B. McD., New Albany, Ind., (spectacles).—A. V. F., Madison, Wis., (key for trunk).

*For Obtaining or Holding a Position:* M. D., Columbus, O.—E. J. B., Cincinnati, O.—B. A. M., Reading, O.—M. H., Columbus, O.—M. J., Norwood, O.

*For Other Favors:* S. J. E., Freeport, Ill.—K. W., Reading, O.—G. W., Brantford, Ont., Canada.—W. E. D., Los Angeles, Cal.—B. H. P., Butte, Mont.—A. J., Brooklyn, N. Y.—C. C. H., Galena, Mo.—M. M., San Francisco, Cal.—A. P.,



Normal, Ill.—E. C. W., Lancaster City, Pa.—M. Y., Willits, Cal.—E. R., Cincinnati, O.—W. McD., Mt. Stewart, P. E. I., Canada.—P. J. V., Marquette, Mich.—C. M. T., Cincinnati, O.—J. N., Patton, Pa.—A. C., New York City.—A. V. F., Madison, Wis.—M. K., Sligo, Ireland.—K. L., Cincinnati, O.—S. K., Greeley, Neb.—A. M., Cincinnati, O.

## Monthly Intentions.

To obtain good and steady employment.—Restoration of health.—Just and speedy settlement of several law suits.—To obtain a good Catholic companion.—Profitable sale of property.—To regain a lost position.—Cure of serious nervous trouble.—Cure of various ailments, and of failing eyesight.—A safe confinement.—For many persons to fulfill their Easter obligation and return to the practice of their religious duties.—Conversion of several persons to the Catholic faith.—Peace in several families.—Protection against fire.—Return to his home of a wayward son.—To obtain good tenants.—Success in present position as salesman.—To keep present employment.—Just and speedy settlement of an estate.—Restoration of lost articles.—To find a missing person.—Means to pay debts.—Sale of a house and business.—The recovery of a sum of money.—Peace and contentment of mind.—Grace and a happy death.—Conversion of many persons.—That a person's mind be restored.—That a husband become a Catholic.—Success in business.—To become temperate and avoid evil company.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of "ST. ANTHONY'S MESSENGER."—The conversion of sinners.—The Poor Souls.

## Days of Indulgences in April.

On the 3d. St. Benedict of Philadelpho, Conf. I. O.

On the 9th. *Palm Sunday*. **General Absolution** every day of Holy Week.

On the 16th. *Easter*. Resurrection of Our Lord. **General Absolution**.

Anniversary of the Profession of Our Holy Father, St. Francis, on which all members of the III. Order may gain a *Plenary Indulgence* by renewing their profession.

On the 24th. St. Fidelis of Sigmaringia, Martyr of the Capuchin Order.

On the 28th. Blessed Lucius, the first Tertiary.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

**Monthly Patron: ST. BENEDICT OF PHILADELPHO.**

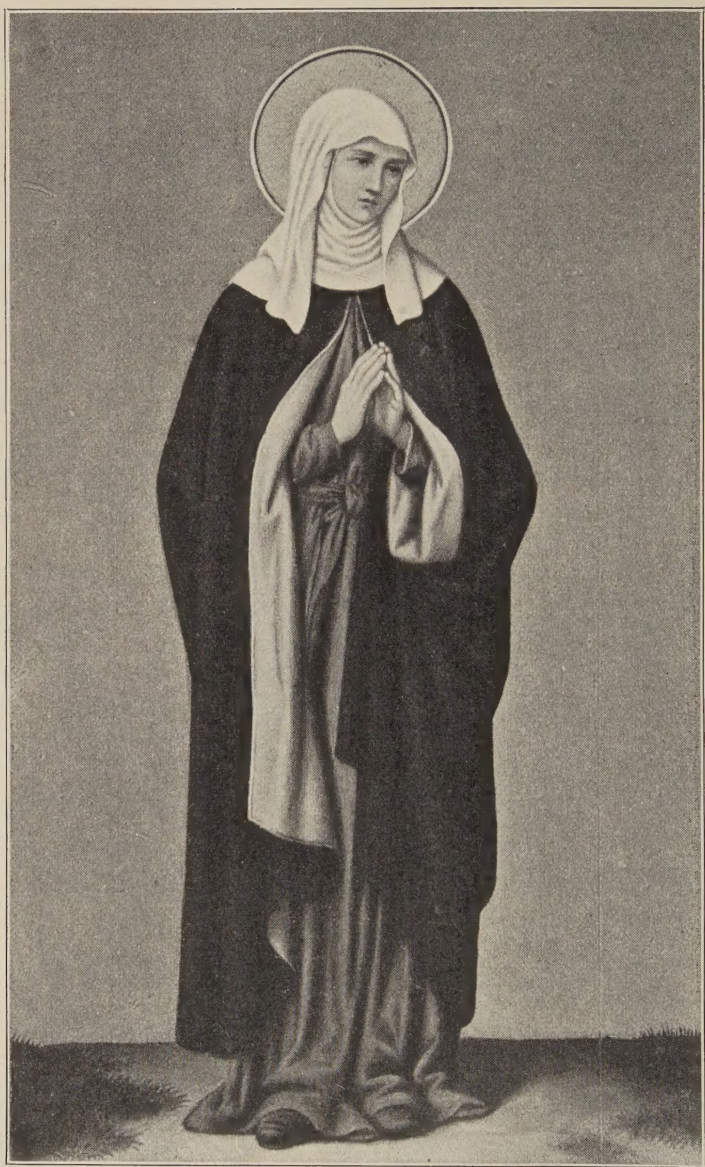
## Obituary.

Of your charity pray for the repose of the soul of MRS. PETER SULLIVAN, who died at Calumet, Mich., February 9, 1911; a zealous Tertiary and subscriber to the MESSENGER.—CORNELIUS J. LYNCH, who passed to his eternal reward at Roxbury, Mass., February 10, 1911, for many years a subscriber to the MESSENGER.—JOHN HOFFMANN, who departed this life at Louisville, Ky., in the 56th year of his age.—JULIA MORGAN, who died in New York City, February 24, 1911, a devout client of St. Anthony and an exemplary member of the Third Order.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!







ST. MONICA, THE MOTHER OF ST. AUGUSTINE.